

# Religious Education

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## **The R. E. A. and the Sunday School**

An Editorial from the Pilgrim Teacher

"About a week after the International Sunday-school Convention and just as this magazine is reaching its readers the Religious Education Association is holding its midyear meeting at Cleveland, Ohio, in connection with the National Education Association's convention. These proximities suggest the question, What has the Religious Education Association done for the Sunday school? While no single person can estimate all the work of so broad an organization, yet its service to the Sunday school in many different lines has been great; it has, for one thing, voiced widespread discontent with imperfect methods; it has stimulated to determination for improvement and so has helped save the Sunday school from the paralysis of self-satisfaction; it has brought to the study of the Sunday school many men and women of trained minds, experts in educational science who had never before taken hold of its work, and secured the contribution of their service to the betterment of the school; it has led others, leaders in special departments of education, to prepare suggestions and material for the guidance of teachers and officers; while yet others have, under its inspiration, prepared courses for the school of a character befitting its larger mission; it has, by its consistent refusal to formally create and publish new courses of study, and by its insistence on the educational principles in such courses as might be adopted, made possible the general adoption of the optional graded lessons and encouraged the preparation of courses and text-books for the graded school; it has, by holding up educational ideals, broadened the general conceptions of teacher-training; it has, through its publications and more particularly through its exhibits and its bureau of information, aided thousands of Sunday-school workers in answering their inquiries and meeting their problems. In short, guided by the religious ideal it has enlisted the noblest service of the educational world and applied it to the Sunday-school movement."

## **The Application of Modern Educational Theory to the Work of the Sunday School**

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If it be true that the Sunday school has not kept pace with recent educational advancement as it should have done, the reason may be found in the fact that it has not been recognized as an *educational* institution. Mindful of the great work that it has done in fostering the spirit of religion and morals, in treating this subject it will be necessary to lay down principles and to measure the work of the Sunday school by the standard which they set forth.

*The Sunday school undertakes to establish a definite type of character.*

Unless we give careful attention to the individual in whom we are to work out the finished product, we will meet defeat in any attempt to build character. This calls for a study of the people whom we are to instruct and train in Sunday schools. The advance in modern educational theory, has brought us beyond the old idea of casting all the children and youth into a common educational hopper, and by a uniform grinding process, dumping them out as a finished product, equipped for life's responsibilities and duties. The application of means and methods, chosen with equal intelligence, would deliver us from the attempt to run twenty-five millions of children, youth, and adults, through a common Sunday-school curriculum, expecting to turn out a single type of moral and religious character.

The study of the psychology of childhood and youth, has wrought a transformation of educational theory within the last half century. That the results of the application of the principles and processes thus discovered have been beneficial to our educational system, will hardly be questioned. There is every reason to expect, from a like transformation and application of method in our Sunday-school work, a similar improvement in the product of these schools.

The older educationalist gave little thought to anything but the development of the mind, or rather, the filling of a storage plant. The modern psychological educationalist recognizes the

importance of an all round, fully developed manhood; and that to have even a good intellect we must secure a like normal development of all the latent powers of the individual.

Since character is the sum total of all the qualities of power in possession of the life, all character building institutions must make an accounting with all of these powers.

*The Sunday school undertakes to do a certain work through definite instruction and through the influence of the teacher upon the pupil.*

This effort is directed specially toward the moral and spiritual nature of the pupil. In order to do this work, the Sunday school must be in reality a *school*, and first of all must direct its energies to an appeal to the intellectual nature of the pupil. The Sunday-school teacher at once enters upon ground occupied and largely prepared by the educator; to succeed he must therefore adopt educational means and methods that are up to the educator's standard; while to accomplish what he designs he ought to approach conformity to the processes which the Creator has set at work in the life.

The student of psychology observes that in the course of progress from infancy to full manhood or womanhood, there are distinct epochs in the life, so different in their character and method of growth, that they could well be classed as different lives;—that there are like differences in the physical, mental, and spiritual growth and that the changes from one epoch to another, are characterized by almost perfect parallelism. The conclusion of the whole matter is stated in the modern educational theory which declares that each one of these epochs of the life, differing from each of the others, requires an atmosphere, method, and nourishment, equally different and distinctly its own.

The discovery of these principles has given us the graded school system of our country, which, while not yet perfect, surpasses in its efficiency anything the world has heretofore known. The discovery and observance of the laws of life and the application of the knowledge obtained therefrom, would lead us to as careful and thorough grading of the Sunday school with just as definite results.

A practical application of present day educational theory to the work of the Sunday school, must be directed first to the preparation of such series of lessons or courses of Bible study, as will be adaptable to the various stages of development or unfolding of the life of the pupil. The selection and preparation of courses of study for the Sunday school, has been guided toward one end, that of taking the pupil through the Bible, without any special regard for his needs and capabilities. The preparation of courses in the light of educational advancement,

ought to give us as great variety of courses as we find grades in the schools; for it is as unpedagogical to suppose that the work of the primary grades is adapted to needs of seniors, as it would be to plan a course of study in moral philosophy for a sixth grade school.

Another formidable objection to the graded curriculum, is found in the declaration that "the Bible is not a graded book." This has its origin in a traditional conception of the comparative value of the book as a whole, and the system of truth which it reveals. It is not the purpose of the Sunday school to teach the book, but the truth which the book reveals. Such a conception of the school ought to lead us to arrange from the contents of the Bible, courses of study adapted to every period and stage of the development and progress of the life represented in any Sunday school. A study of the pedagogical and psychological method of The Great Teacher, fully warrants such a selection and arrangement of the subject matter of the Bible.

The limited time which most Sunday-school pupils will or can devote to the study of the subjects assigned them, is a consideration which must enter into the planning and preparation of lesson courses. The common complaint of the teacher that he is unprepared for lack of time only reflects more seriously upon his judgment and justice if he expects his pupil to be prepared.

The educational basis for grading the Sunday school, should find close affiliation to the basis of grading adopted in the grade schools through which the pupils are passing year by year. To a large extent it is practicable to follow the public school grades in the Sunday school. This method commends itself not only pedagogically and psychologically, but because it brings the work of the teacher into closest sympathy and harmony with the work of the public schools in which the pupil is living the greater part of his formative educational life.

*The Sunday school attempts to produce in the life a character distinctly religious and Christian.*

This object, duly considered, will have great influence upon the method and the curriculum that is to be adopted. The principle of *adaptation*, supreme in the pedagogical realm must be allowed to reign also in the religious. Therefore, in planning a course of study for the Sunday school, in the selection of the teacher, and the adjustment of the entire economy, the end to be attained should never be forgotten. It is a school in the strictest sense of the word, but a school devoted to specifically religious ends; designed to accomplish nothing short of the production of the highest type of Christian life and character.

The adjustment of a graded curriculum for the Sunday school ought then to follow closely true educational lines, but follow

also the natural development of religious truth which the Bible sets forth as the basis for that faith which is to work out the true Christian character, when wrought into the web of the pupil's life.

The modern educational theory takes into account, not only the individuality of the pupil, but the relation and force of that individuality in society. This has developed the utilitarian and sociological conception of education. It has much to do, for good or ill, with the character of method developed in our modern educational system. The over emphasis of this ideal, has led to a commercialism in some quarters, which became the arch enemy of its own aims. The application of this theory to the Sunday school is natural and logical, but with limitations necessary to safe-guard it against any such extreme practice. The Sunday-school work ought to be considered, in the arrangement of all its economy, as having to do with individuality, but not apart from the relations and obligations of each individual to every other, or as related to society as a whole. It is in this particular sphere that the Sunday school as an educational institution has the most strategic opportunity, and the greatest obligation to society.

Out of this utilitarian conception of education has developed the laboratory method of instruction. Through this method the schools of our day are coming into closest touch with real life, in the training and development of the pupil. The application of this principle to the work of the Sunday school lies at the very root of the processes which are to accomplish the object for which it was designed. The ideal of the Sunday school in the development of religious life and character, should never be lower than the standard proclaimed by the inspired James: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and keep oneself unspotted from the world." The world in which the pupil lives is the laboratory of the Sunday school.

The practical solution of the problem of education in the school can not be had apart from the world of the pupil. The adaptation of method, means, and matter, will take account of all the possible relations in the life that have to do with the determination of quality in character and religion. The Sunday school being designed to develop moral and religious life, can not accomplish it in that degree which will commend it as an institution, apart from the laboratory of real life. The ideal set before us as a standard, measures the product by what it expresses in its relations toward society and toward God. Hence the application of the laboratory method to the Sunday-school work, is the only logical hope of ever reaching that ideal.

*The Sunday school has set out to do the greatest task with the least and poorest equipment.*

If there is any one part of the great Sunday-School movement which does not commend it to the most intelligent and progressive educationalist, it is its deficiency in equipment for the task that it has undertaken. But if there is any one feature that would commend it more than any other, it is what it accomplishes in spite of this deficiency.

The great wonder is that our Sunday schools continue to exist in many instances, with the defective equipment for the work which they have undertaken to do. One of the greatest needs of the time is an awakening of interest in the matter of providing suitable buildings for doing real educational work in the Sunday schools. Modern progress in educational equipment is rapidly abolishing the old one-room school house for all the grades, so far that the plan of combining the schools in the rural districts for the sake of better grading, and therefore better instruction, is no longer considered an experiment. The old idea of the church edifice consisting of one rectangular room with permanent seats of uniform height, is absolutely inconsistent with the application of true educational principles to our Sunday-school work.

The addition of suitable libraries and executive equipment for officers and teachers and for the entire school, is beginning to receive deserved attention wherever this spirit of education has taken hold. It is no longer an experiment in which there is great risk, to consider among the items of necessary expense of any church, the matter of investing largely for the equipment necessary for the Sunday school. Many instances of special buildings, and large sums of money being invested by progressive churches in making their schools real educational institutions, are on record.

*The Sunday school must be made educationally self-perpetuating.*

In the evolution of our modern educational system, the college, and the normal school have been great factors in facilitating the development and application of better methods. But with the state and nation behind them, giving them support and prestige, it is yet a fact that the common grade and high school is furnishing the large majority of the teachers for the schools of the land. The higher institutions could not begin to supply the need and demand for teachers to equip the common schools of our country. It was thus found necessary to adjust the courses of study in the grade and especially the high schools and academies, with a view to fitting the pupils in these schools for teaching in the early grades when they pass from the high school.

It is estimated that about seventy per cent of the grade-school teachers now teaching in our schools received their preparation for this service entire in the common and high school. By means of a system of summer normals and teachers' institutes linked with the grade-school system we have a self perpetuating system. Yet the normal school and college continue to be a leading factor for the development of standards and for fostering a spirit of aggressive advancement, along all lines of public and private education.

The Sunday-school system has been without such a thing as a special training school for its teachers and workers, and until within a very recent period no special attention was given to the particular needs of the religious teacher. In the last decade a few such schools have been started, but their patronage must necessarily be so limited that they can do little in supplying the great needs of the schools of our time. Like the history of our public educational system we must resort to an arrangement of curriculum in the Sunday schools which will in a measure supply the necessary preparation for teaching in these same schools. If they were graded upon a proper educational basis there would be no reason why a pupil, having the gift of teaching, who passes through the Sunday school, with what aid could be had from outside supplementing the work, should not be prepared to become a teacher in his own or any other well regulated Sunday school.

The Sunday school is the educational institution of the church, and being engaged in that work of the church which is fundamental to its progress, affords the widest opportunity for individual service in the church. The preparation necessary to fit one for teaching in the Sunday school is adapted for the best equipment for almost every other line of Christian service. Hence the educational leadership of every church should look well to the enlargement of its teaching force and to the development of the gift of teaching in the church. The application of modern educational theory to the proper grading, and to the development of a suitable curriculum for the school, ought to provide the church with a sufficient teaching force for the future.

With the aid of the special work of schools devoted to this work, the training which we should demand of all our Christian colleges and universities, the help of teachers' libraries, summer assemblies and institutes, and the introduction of special training, adapted to increasing the Sunday-school efficiency of the ministry, in our theological seminaries, our Sunday-school system should early become recognized as the greatest agency for religious education in our age, a Christian university brought to the homes and adapted to the needs of all the people.



## Sentiment and Song in the Sunday School

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Among the most potent and abiding of early religious impressions are the hymns sung in childhood, which were imbibed at a mother's knee or learned in the Sunday school. It has often been remarked that the religious influence of a hymn-writer is greater than of a theologian, since men are moved more powerfully by the emotions than by the understanding. This is especially the case in tender and impressive infancy and youth. The historical and doctrinal lessons imparted to us in the Sunday school may be forgotten, the faces of the teachers themselves may fade out of mind, but the hymns of our childhood abide with us through the years, an unfailing source of religious quickening and cheer, a well-spring of affectionate and holy memories. As when the learned critic and lexicographer, Dr. Samuel Johnson, on his death-bed passed from intoning his sonorous Latin chants to crooning a little child's hymn taught him by his mother.

Often in later adult life, amid the trials and cares, the vicissitudes and sorrows of our career, the joyous and trustful hymns we sang as children in the Sunday school will recur to us again, stirring the depths of our religious nature, flooding the spirit with happy, holy memories, and bringing us new encouragement, faith and resolution. Surely, this is a religious experience known to not a few.

The heavens above us are dark, it may be, with heavy clouds of anxiety and care. Our mind is depressed and saddened. Our faith sinks low to the ground, like the swallow before the approaching storm. But lo, in the midst of our morbid brooding and fear, there wells up from the heart's depths a snatch of old-time and happy child-song. It reminds us tenderly that

"Every cloud has a sunny side,  
Though dark the cloud may be,  
For just behind the sunlight waits  
To shine forth gloriously.  
Then courage take and breast the wave,  
Though storms sweep o'er the tide,  
There is no cloud, however dark,  
But has its shining side."

As we listen to this cheerful and reassuring song, whose bright music rises and falls in waves of melody in our breast, we go back in tender recollection to the days of our joyous youth, when all life was beautiful, when faith was easy and hope and courage



undimmed. Something of our childhood's happy trust and confidence is born anew in us. Again, as of yore, we

"——hear a sweet voice ringing clear,

All is well!

It is our Father's voice we hear,

All, all is well!"

In such a moment, amid such associations, the little Sunday-school song brings a deeper comfort, inspires a profounder faith, than would the stateliest measures of a Cathedral choir. In it our religious past speaks to us. Our childhood's faith reawakens, and once again we sing, as in our more believing youth:

"He leadeth me! O blessed thought,

Oh, words with heavenly comfort fraught!

Wherever I go, wherever I be,

'T is His own hand that leadeth me!"

Such soul experiences disclose to us, if such an assurance were necessary, how powerful and abiding are the impressions produced by Sunday-school song on the religious sensibilities of children. Far greater than we imagine is the moral and spiritual influence it exerts on the establishment of their faith and the foundation of their character. When they sing in tuneful accord:

"Cheerfully, cheerfully, let us all live,

Slow to be angered, and quick to forgive,

Singing and hoping, at work or at rest,

Cheerfully, cheerfully doing our best."

—this sentiment is penetrating into their spirit's core, and molding their young lives into sweetness and beauty.

If they sing together:

"Dare to do right! Dare to be true!"

or that stirring appeal:

"Courage, brother, do not stumble,

Though thy path be dark as night!

There's a star to guide the humble;

Trust in God and do the right!"

—by such utterances conscience is aroused and the will stimulated to brave testimony and service.

We believe that the singing of patriotic hymns by the children in our public schools arouses and confirms their love of country. Shall we not equally believe that their hearts will be inspired with tenderness and trust when they sing in the Sunday school:

"Kind words can never die,"

or

"Never forget the dear ones

Who cluster round thy home?"

Such sentiments, intensified by the music, make for affection, for

character and faithfulness. They may be quite as effective in promoting virtue, unselfishness and reverence as the exhortations of a parent or the instructions of a teacher. We may be pardoned, therefore, if we paraphrase a well-known saying and declare: "I care not who prepares the lessons of the Sunday school, so that I may compose or compile its hymns." For no portion of its worship is the source of more innocent pleasure to the child, none conduces more to its spiritual nurture, or is of more lasting influence in its life than the songs it learns to sing in the Sabbath school and the home.

II. It is clear, then, that this form of religious expression ought to be tenderly cherished and sagaciously employed in the religious education of the young. It should be made an object of peculiar solicitude and study. But alas, it is not usually so regarded by those who are in charge of our Sunday schools. Far less attention is given it than is bestowed on the formal instruction of the school or on its administrative features. By most superintendents and teachers it is looked upon as simply "a sanctified form of relaxation" from the sterner work of instruction and discipline. It is not regarded as an integral part of the worship, but as a mere appendix to it, a concession to the restlessness and wandering attention of childhood. It is evident that before there can be any large improvement in Sunday-school song there must be a higher conception of its educational character and religious importance. It should be made the subject of more enlightened and careful study, both as regards the child-nature and the materials for child-song. The conclusions which have been arrived at by modern psychologists with respect to the child-soul and its development must be taken in mind in the selection of both words and tunes. The old, haphazard ways must be laid aside, and a thoughtful and prayerful preparation made for the musical, as for every other part of the services. It is absurd and wrong to carefully study the Sunday lessons, responses, and prayers, but to leave the selection of the hymns to the chance suggestion of the moment, or perhaps to the caprice of the children themselves. As an important and integral part of the service they deserve equal and perhaps superior attention. There can be no totality of impression, no youthful zest and life in a Sunday school in which the singing is conducted in a thoughtless, spiritless and haphazard manner.

III. The most important element in Sunday-school song is not the music but the words of the hymn. The tune exists for the sake of the words, not the words for the sake of the tune. It is the words chiefly that convey the sentiment and aim of the song. This is fundamental. To merely choose a pretty air and mechanically write or fit metrical verses to it, as is too often done, results in a hymnody poor in poetic quality, lacking in

spontaneity, and without the appeal to heart and life which all true popular songs should possess.

The hymns of the Sunday school should be simple, but they should not be childish. Their language should be within the comprehension of childhood. But between the infant class and the older pupils there is a wide range of understanding and emotion. Such a classic as Sir Henry Wotton's

"How happy is he born or taught  
Who serveth not another's will,  
Whose armor is his honest thought,  
And simple truth his highest skill."

can be understood, and should be sung and committed to memory by every manly boy in the Sunday school.

Above all, false sentiment should be avoided, as when the children are made to sing:

"The Sunday school, that blessed place,  
Oh, I had rather stay  
Within its walls a child of grace,  
Than spend my hours in play."

Hymns dealing with death and judgment to come, or which disparage this life and utter an ardent longing for heaven, are by their very nature unfitted for childhood. Such lines as

"Hold thou the cross before my closing eyes,  
Shine through the gloom and point me to the skies,"

should be left to maturer years. No healthy, happy child desires to die. The realistic picturing of angels, harps and crowns may give it a passing delight, but no child wants to die and be an angel.

"'T is life of which their nerves are scant,  
More life and fuller that they want."

Again, theology has no place in a child's heart. Doctrines may be mechanically sung but will have no abiding place in its affection or memory. With subtle alchemy it knows how to separate the pure gold in its religious instruction from the dross. Sunday-school hymnology should exhale a natural, healthy sentiment. It should delight in nature, in God, in Christ, in home and country, and cherish the larger love of mankind. It should be cheerful and joyous like childhood itself, but always chaste, reverent and devotional.

The words of a child-hymn should have a distinct poetic quality. Its imagery should be natural, clear and striking. It should be full of life, movement and color. Its moral instruction should not be too obtrusive. Imagination and sentiment should predominate in it over reflection. To write a successful child's hymn one must have more or less the heart of a child. But such poets are born, not made, and their lyrics are infrequent. Therefore in compiling hymn-books for Sunday-school use it is best

not to make too large use of poems whose principal recommendation is that they are new, or to invite poetasters to send in original verses which, even if unsuitable, cannot well be rejected. There is already existing a gradually formed, well-approved body of sacred lyrics for children which Palgrave, Whittier and others have collected, the classics of child-song, we may call them, which are far more worthy as literature and more ennobling in their religious influence than the doggerel, weak, if pious, which too often is admitted into the Singing books of our Sunday schools. Above all, let us get over the mistaken notion that a poem or a tune are no longer available because they are old. Usually they are old because they are good, and have in them some quality which enables them to meet a universal need, to stand the test of time, and sift down through the vast accumulation of literary musical materials produced by the centuries. Even if a hymn is old to us, it will be new to the generations of children ever appearing on the scene. It ought to become a part of their religious education also, and will inspire their hearts as it has strengthened ours. Our true ideal in this respect is not the crowds and shoals of song-books ever produced anew by American composers and publishers, but the wise restraint and culture of Germany, where the various hymn-books for children contain practically the same body of songs, carefully winnowed and collected through the years, with few innovations—the whole forming an unrivalled and precious collection of sacred poetry and song.

IV. The choice of tunes to be sung should be secondary to the selection of words, and yet is a matter of great importance. Only by a union that is natural, and as it were, inevitable, can a perfect harmony exist between the words and the music, and a totality of impression be produced. The object of this musical setting is to give expression and add intensity to the words. The airs employed must first of all have life, color, movement in them. They must correspond to the free, active and joyous temperament of youth. They must be melodious—this is very important—appealing readily to the ear and retained by the memory. Simple, strong, broad harmonies should underlay them. They must be cheerful, bright and lively. Minor keys should be sparingly employed.

On the other hand, the music of our schools should be chaste, reverent and devotional. This rules out the religious ballad music which under the name of Gospel Hymns, has for three decades demoralized our American churches and Sunday schools. Now and then a pleasing and fitting melody has sprung from this source, but very rarely. There is a still lower deep—the “Opera Bouffe” tunes and “rag-time” music, which has crept into our American homes from the dramatic stage and even invaded our

Sunday song. "Children like these dancing tunes," we are told, but, they also like sugar candy and other things not good for their digestion. Should parents not be as solicitous for the souls of their children as for their stomachs? Vulgar, frivolous music vulgarizes and lowers the moral tone of those who habitually sing it.

There is evidently need for better hymnals in our Sunday schools, which shall be an improvement on all that went before, and be a worthy counterpart to the usually admirable song-books of our public schools, the best of which are also based on German models and melodies.

V. In conclusion, a word may be said concerning the instruction and conduct of sacred song in our Sunday schools. The best collection of hymns and tunes may be made of no effect in careless and incompetent hands. The spirit and success of Sunday-school song depends very much upon the manner in which it is taught and conducted. A few practical suggestions may be of service here. The superintendent, or leader, should exercise the greatest thoughtfulness and care in his choice of hymns. They should not be selected hap-hazard or because the tune is pretty, well-known and popular with the children. Nor should a hymn be chosen simply because the superintendent likes it. It may be a favorite with him, and yet be quite unsuited for children. Let the hymns be selected because they are of poetical and musical worth, because they inculcate valuable moral and religious lessons, and above all because they are relevant to the service, the address or lesson-topic of the day. Sometimes, especially when a new hymn is to be attempted, its words should be read over slowly, verse by verse, by the superintendent and children, its meaning commented upon, and the proper expression of the music made clear to them.

Every school should have, if possible, a musical leader, unless the superintendent himself is gifted in song. Besides the piano, a violin may profitably be employed.

For practice in song a children's choir might be formed and meet out of Sunday-school hours for instruction and drill. On Sundays, however, it should not sit together as a chorus, for this discourages the singing of the general school, but be dispersed among the pupils. To such a choir, simple instruction in the proper use of the voice, the system of notation, the use of the different parts in singing, might be given, and a more skilful and impressive rendering of sacred song assured. A chorus of children thus instructed and led in simple, chaste and devout song, is capable of the most elevating and even overpowering musical effects. The composer Haydn, taken to hear the Charity Children sing in St. Paul's, declared: "I was more touched by this innocent, reverent music than by any I ever heard in my life."

## **The Possibilities of a Sunday School Library**

By **FREDERICA BEARD**

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The Sunday-school library known to the present adult generation in its childhood is very largely a thing of the past. It has served its purpose, and other agencies are meeting the need which in part it used to fill. Where children have no opportunity in a good public library the Sunday school may well provide standard literature for their reading. In these generally remote places, a reading-room open on certain week-days, together with the circulation of books worth reading, would be a means of blessing if carried on by the Sunday school of the town or village.

But what about the majority of Sunday schools? Is there not a need for these of a library of a specific nature and one, very different in character from that which was formerly to be found? Much good might be accomplished by such a plan and provision. First of all, let us have a library of reference and of circulation for the teachers, even if it be one of only a dozen books. Better work would often be done if the eager and earnest teacher, who has few books of his own, could refer to a Bible dictionary, a complete Concordance, a simple but strong work such as Stalker's "Life of Christ" or his "Life of Paul," and a dozen others that might be selected. Different versions and translations of the Bible, e. g. "The Twentieth Century New Testament" would be illuminating. Two or three standard books on Oriental life and customs, and such a book as "The Holy Land in History and Geography," by MacCoun, would be most helpful. Some of the books would be of value for the older pupils of the school; others should be added for their especial use in connection with their studies. If a class of ten to twelve years of age were studying the life of Jesus, the reading by the pupils of "Jesus, the Carpenter of Nazareth," by Bird, either in parts or as a whole would add to the interest of the study. Or, for older pupils, Lyman Abbot's "Life of Christ" would be a good reading book. If children of ten to twelve years were studying Old Testament characters, Beale's "Old Testament Stories" would be a delightful illustrated story book to put into their hands. Literary masterpieces that refer to the subjects

of Bible study should also be on the book shelves. Milton's "Paradise Lost" and "Paradise Regained," Wallace's "Ben Hur," Van Dyke's "The Other Wise Man," and Byron's "The Assyrian Came Down Like A Wolf On The Fold," will serve as illustrations of these. The writer has proven the interest of fourth grade children in the last two after hearing in the one case, the Bible Christmas story, and in the other, the Bible account of "The Destruction of Sennacherib."

Two other departments should be included in a modern Sunday-school library, one for teachers and one for use with the children. The former should have in it books on child life and development, with others on the best methods of teaching. There are now so many fine books on these subjects which offer what has never been possible until now. There are also many Sunday-school teachers who by the reading of one of the best of these books would work afterwards in a different spirit and with a deeper insight as to what is needed. Much is being said to-day in regard to the training of teachers. If a course of training is not as yet feasible in many schools, ten dollars would supply a dozen books, and if even a part of these were read, a step towards training would surely have been taken. A little expenditure of this kind would be truly a donation to home missionary service.

Additional help which a Sunday-school library may give in the actual work with the children is in the line of pictures and maps. Classified collections of pictures have been made, and the pictures mounted, in some of the best Public libraries for use in the children's department. Is it not possible to follow such a plan in our Sunday schools so that pictures in relation to a particular subject may be at hand where a teacher might make use of them in teaching a lesson? These collections may be often without expense. Pictures may be cut from many old magazines that would have connection with the Bible stories and lessons, e. g. we note a series of pictures on Jerusalem accompanying Van Dyke's articles on "Out-of-Doors in the Holy Land" in the Ladies Home Journal of the current year. We need to get the interest and co-operation of a few people for work to this end.

The Sunday-school library of the future may well include a small collection of the best Sunday-school song books and sheet music available. At present it is impossible to get the right kind of songs and hymns from any one song book, and even when we get such a book it will soon wear itself out if it is not kept fresh by a variety of good music selected from other sources. The supply of good Sunday-school music should be replenished from time to time, for variety, is a necessity in this part of the service as much as in any other.



## The Grading of a Country Sunday School

REV. HUGH H. HARRIS, M. A.

Assistant Pastor M. E. Church, Evanston, Illinois

However well conceived his theories, every Sunday-school worker who attempts to grade a country school meets with new factors entering into the practical problem; in consequence we are always exchanging notes on methods and are eagerly asking of every new attempt, "How did it succeed?" For this reason I am glad to tell of a somewhat unusual method and what became of it.

The school was a new organization in a small country village. While officially a Methodist Episcopal Sunday-school it enlisted workers of at least five different denominations. The grading began the first day of meeting, the superintendent announcing that each pupil in the primary department ought to know certain things before being promoted to the next grade. To this the older pupils and the teachers gave ready assent. The next step was to define what the test of promotion should be, this outline being agreed upon: First, memory work should constitute the test. Second, it was thought that the Lord's Prayer, the Ten Commandments (short form), the Twenty-third Psalm, and the names of the books of the Bible were to constitute the subject matter. At first consideration this seemed rather severe but upon reflection it was agreed that we were not demanding too much at the completion of two or three years of primary instruction. So far the school had been well enlisted: comparisons had been made between what the Sunday school ought to accomplish and what was being accomplished in the public school of the village, and pupils and teachers had pledged themselves voluntarily to a course of study *for the primary department*.

The next step was an appeal both to the heroic and to the sense of fair play. Ought we to ask of the little ones what we had not mastered for ourselves? It was pointed out that the older pupils could cover the ground in much less time than we had assigned to the kindergarteners; that as rapidly as this work was completed certificates of promotion would be given; that the graduates would be placed in classes by themselves and given a course of study entertaining as well as instructive: that this arrangement would insure self-respect, whereas to leave the school without such a definite plan of action would place it below the standard of excellence of the public school. The response was hearty. The plan was entered upon with enthusiasm. All agreed to become members of the primary department.

Within a month a class of boys and girls was ready for promotion. These were given a series of lessons in the life of Jesus,

each pupil writing, in his own words, a biography of the Saviour, for which the "Life of Jesus Christ Our Lord" furnished an outline. Other classes graduating later took up other lines of study, one class of younger children entering upon the course outlined in "An Introduction to the Bible for Teachers of Children."

The writer was with the school fifteen months only but in that time the foundation was laid for a thoroughly graded course of study. The problem of teacher-training and the equally difficult problem of parental interest and co-operation had both to be met, not by organization, but by personal interview, suggestion, and enthusiasm. The real battle was over as soon as the aroused interest of the children became evident. Such a plan might not work under any except the same conditions. I give it for what it is worth: it is one of the many methods that has worked with success once and is therefore worth trying again.

### In the Local Church

Religious education receives a fair share of attention at the Second Baptist Church of St. Louis, the church which under the leadership of Rev. W. C. Bitting, D. D., is now finishing one of the finest church edifices in America. The following notes were clipped from the weekly church calendar. On the Sunday when the first appeared the pastor preached on "Religious Education":

"The offering this morning will be for the support of our morning and afternoon Sunday schools. We hope it will be exceedingly generous. We should like to see the time come when our Church will spend as much money on religious education in connection with the Sunday school as it spends on its church music. Meanwhile let us heartily support the work carried on by our faithful officers and teachers.

"Next autumn it is probable that we shall provide some extra courses in our Sunday School. It is hoped that Miss A. C. Fruchte will have a class in the study of the Bible as literature; Prof. F. W. Shipley of Washington University will have a class in biblical archaeology with special reference to the relation of Old and New Testament history to contemporary and secular history; that Mr. A. L. Abbott will conduct a class for the study of the Bible according to the historical method with special reference to its ethical and religious teachings; and that a competent leader will conduct a class for men for the study of the social significance of the teachings of Jesus. Provisions will be made for a place where these studies can be pursued without interruption during our Sunday School hour. Here is a chance for the best sort of work by all members of our church and the public. All four of these classes ought to be well attended."

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1. Life of Jesus Christ Our Lord (junior historical course,) The Young Churchman Co., Milwaukee, Wisconsin, 1904.

2. An introduction to the Bible for Teachers of Children, Chicago, 1904.

## **The Religious Education Federation of New Haven Connecticut**

**RAYMOND G. CLAPP, M. A.**

Director Religious Work, Yale University, New Haven, Connecticut

New Haven has been making an interesting experiment in the development of a more efficient Sunday school system under trained leadership and in interdenominational fellowship. The Religious Education Federation of New Haven was formed January 14, 1907, at a mass meeting called by the New Haven Federation of Churches as a result of suggestions made by Professor Charles F. Kent before the Pastors' Union in May, 1906. The purpose of the Federation is thus stated: "to stimulate a greater interest in Biblical knowledge on the part of all classes in the community and especially of the youth and to secure a greater efficiency among our churches in the work of religious education." A body of fifteen Directors, prominent clergymen and laymen of all denominations, including the Superintendent of Schools, was elected, and, after choosing their own officers, they appointed a Director to serve as Secretary and Supervisor of Training. The Federation has been extremely fortunate in its choice of Directors; and, although some churches of different denominations held aloof at first, nearly all are now in more or less active sympathy and co-operation with the movement. This last year has seen the amalgamation with the Federation of the Elementary Grades Union and the inception of plans for an affiliation of the Sunday school Superintendents' Union, the oldest Sunday school organization in the city, with the Federation. Both affiliated bodies preserve their own identity for special purposes and occasions; but, as subordinate to the general organization, they are less liable to duplicate and waste efforts, and each gains in strength and efficiency. The Federation is also affiliated, as a local Guild, with the Religious Education Association and with the State Sunday school Association, its Director being a member of the Executive Committee of the latter.

Perhaps the most novel feature is the employment of a Director. So far as known, this is the first attempt to secure a specially trained leader who shall give his main attention to the general Sunday school work of a city. The first Director, Rev. G. D. Castor, Ph. D. beside advising with the various Sunday schools as to plans, and arranging for public lectures by Presi-

dent Henry C. King and others, taught five Teachers' Meetings in different sections of the city, being assisted in two districts by students from the Divinity School. Three of the classes took up the Blakeslee Lessons and two the International. The average total attendance was 65. Mr. Castor brought to the work his valuable experience in secular education of the Academy type and a mind thoroughly trained in scholarly research by graduate work here and abroad. He also gathered together a library of the best Sunday-school literature for general use. After his call to the Professorship of New Testament Studies in Pacific Seminary his place was ably filled by Rev. C. E. Underwood who was able to give a larger amount of time to personal visitation of the Sunday schools and presentation of the work in the churches. The scheme of the Training Classes was changed from that of preparation for the next Sunday's lesson, except in one district where the best support had been given, to a series of 5 classes covering the same subject matter in various sections of the city and on different nights, and aiming rather at general preparation for Sunday-school teaching. Four were taught by the Director and one by a Divinity-school student. They took up an outline study of the Bible, a study of child-nature, teaching methods and Sunday-school organization, on the basis of Moninger, Gregory, Du Bois, and Haslett. The enrollment reached 117 from 25 schools. A series of illustrated lectures on Palestine by Professors Bacon and Kent and other lectures by Prof. St. John of Hartford and Secretary Cope of the Religious Education Association were also arranged. Next year, Rev. Harold Hunting, a graduate of Yale College and Divinity School, after pastoral experience, returns to New Haven to take the position of Director of the Federation.

The question naturally arises as to the financial support of an enterprise depending on such varied units, already bound up with their own special interests. This has been a difficult problem especially in the initiation of the movement before its real significance and importance was perceived by the majority of our church workers. The drain on the financial resources of the religiously interested part of the city this last year by the cost of the Chapman evangelistic campaign made the task doubly hard. Yet by the persistent efforts of those interested this stress has been weathered. Financial support is secured through three classes of members: (1) Supporting Members, who pay an annual fee of \$10. or more; (2) Contributing Members, who pay an annual fee of \$1 or more; and (3) Sustaining Members—churches, Sunday schools, or other organizations paying an annual fee of \$5 or more. All members of the Federation, and of any church, Sunday school, or other organization contributing to it are admitted without further payment to all classes, lectures, and other priv-

ileges which the Federation offers. The total contributions for the first year were about \$300, for the second, \$550. The larger portion of the salary of Mr. Castor was paid by one of the churches, which engaged him as Assistant pastor and allowed him to give much of his time to this work. He was also Instructor in the Biblical Department of the College. Even the sum for the second year was insufficient to secure the whole time of a capable man, and it had to be supplemented by opportunities for occasional preaching and the granting of time for graduate study. Next year the Federation hopes to pay a salary of \$500 or \$600 to the Director and raise more for occasional lectures than this year, in addition to providing for the expenses of the committees working on the new graded work.

This other feature of note in the brief history of the organization is a plan adopted at the June, 1908, meeting whereby the following courses are recommended to the various Sunday schools. Several schools have agreed to adopt one or more of them and to change their study year so that it will begin with the others in September. The courses suggested are not all ideal; but they represent the best available material for graded work for our own schools in the judgment of the committees appointed to investigate. These committees continue their work in the preparation and direction of these courses and of the departmental Teachers Meetings, which are to be substituted for the general meetings for all grades.

The suggested curriculum is as follows: Kindergarten department, a course of lessons to be worked out by the committee on the basis of Professor Pease's Outlines with Bible Stories substituted for some of the nature stories; Primary department, a course of Bible stories topically arranged according to Professor Pease's plan with mimeograph sheets prepared by the committee; Junior department, International Lessons with original graded supplemental work; Intermediate department, Gates' Life of Jesus with the following suggestions for following years and more advanced classes, in this order: Keedy, Old Testament Heroes; Keedy, Early Christian Heroes; Horton, Life Studies or Noble Lives and Deeds, or Gardner, History of the Church from St. Paul to Bishop Brooks, or N. Y. S. S., Commission course on the Teachings of Jesus; Senior department, Professor Kent's Historical Bible (published June 1908).

New Haven of course enjoys exceptional opportunities. It has at its disposal the trained talents of the Biblical teachers of the College and Divinity School. Of especial value in developing plans and leaders has been the Seminary on Methods and Principles of Religious Education conducted by Professor Kent and Mr. Clapp and including college and theological students, and city

pastors and deaconesses as well. Yet an adoption of this scheme would be very feasible for other cities also and some are contemplating such organization. A university town presents indeed some difficulties in the way of slowness of action which other cities would be spared.

The following is a general summary of the year's work, taken from the annual report of Professor Kent, now President of the Federation.

"During the past year the Federation has been confronted by unusual and unavoidable obstacles. Notwithstanding these it has accomplished certain definite results.

"1—By public addresses and conferences it has focussed public attention on the vital importance of religious education and the need of more efficient methods.

"2—Through public lectures on biblical and kindred subjects it has contributed to the practical equipment of the teaching force in our Sunday schools.

"3—By Teachers' Training Classes it has familiarized the hundred or more teachers who have attended with modern pedagogical methods and with the practical problems which every teacher must meet.

"4—And most important of all, it has brought together in close co-operation the experienced leaders engaged in religious educational work throughout the city."

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### Erastus Blakeslee

The Rev. Erastus Blakeslee, a Life Member of the Association, died July 12. As the founder of the Bible Study Publishing Company which issues the Blakeslee lessons, he has been helpful to a great degree in securing reforms in the study of the Bible. He was born in 1838. He edited nineteen series of lessons on all parts of the Bible, each series comprising all grades, from the Kindergarten to the Adult Class, making in all about 160 volumes of lessons. Their use has extended to the ends of the earth. They constitute a worthy work for any life.

## **Graded Lessons by the International Sunday School Association**

Interest at the triennial convention of the International Sunday-School Association, Louisville, June 18-23, centered in the report outlining the plans of the Lesson Committee for the future. The most important paragraphs of this report were as follows:

"Your Lesson Committee have thus been compelled to face the fact that we are in the presence of wide and important movements in the world of Sunday-school work. They believe that this Association ought to continue in its leadership of the vast Sunday-school system, and unify under one banner all who are seeking to win our scholars for Christ. Your Committee have just spent long hours in reconsidering the whole situation, and now recommend the adoption by this Convention of the following statement of facts and resolutions based thereon:

1. A new situation has been gradually brought about: (a) by the action of this Association in providing for the Beginners' Course at its Denver Convention in 1902, and for the Advanced Course at its Toronto Convention in 1905; (b) by the action of the Lesson Committee in April, 1907, favoring graded lessons; and (c) by the actions of the conferences between some members of the American Lesson Committee and the British Lesson Committee in London, 1907, and of the Boston Conference in January, 1908.

2. It being evident that the very large majority of the Sunday schools on this continent and in the British Isles, and practically all the schools in foreign lands, are now, and must be for many years to come, dependent upon the Uniform Lesson System, we rejoice to affirm with the Boston Conference the necessity of continuing that system, which is rooted in the affection of many millions of people.

3. There is a large and increasing number of Sunday schools which earnestly desire and are able to establish a thoroughly graded course of Sunday-school education, and many of these are looking to this Association and its Lesson Committee for leadership in that new and difficult work.

4. There is a large number of Sunday schools which are able and anxious to use graded courses among the younger and among the advanced scholars, while continuing to use the Uniform Lesson in the main school, and they, too, look to us for help and guidance: Therefore, be it resolved,

(1.) That this Convention of the International Sunday-School Association instruct the Lesson Committee which is to be appointed for the next six years to continue the work of arranging and issuing the Uniform Lesson as heretofore.



(2.) That this Convention authorize its Lesson Committee also to continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday school which desires it, whether in whole or in part.

(3.) That this Convention instruct its Lesson Committee in the fulfilment of these tasks to seek the continued co-operation of the British Section of the Lesson Committee."

President William Douglas Mackenzie, of the Lesson Committee, seconded the motion offered by the Committee. He said, "What is proposed by the Boston Conference is that the Association deliberately, intelligently, and even enthusiastically, decide to provide an International system of graded lessons. These it is proposed that your Committee should publish exactly as they publish the Uniform Lesson System, giving them to the whole world, leaving each church and each school to decide for itself which system is best adapted to its own resources and circumstances."

Seconded by Dr. H. W. Hamill, who said frankly: "I have this much to say to any doubting Thomas,—and I was one once: If you doubt that there are any schools that need the graded course, what reason is there why they should not be allowed to make the trial?"

The resolutions were adopted unanimously by a standing vote. The members of the Lesson Committee are:

*Old members re-elected—*

A. F. Schauffler, D. D., Presbyterian, New York.

Professor John R. Sampey, D. D., Southern Baptist, Louisville, Ky.

The Honorable John R. Pepper, Methodist Episcopal South, Memphis, Tenn.

Principal E. I. Rexford, M. A., LL. D., Episcopal, Montreal, Quebec.

Professor Ira M. Price, Ph. D., Baptist, Chicago.

Professor C. R. Hemphill, D. D., Southern Presbyterian, Louisville, Ky.

President W. D. Mackenzie, D. D., Congregational, Hartford, Conn.

Principal Wm. Patrick, D. D., Canadian Presbyterian, Winnipeg, Man.

*New members—*

W. G. Moorehead, D. D., United Presbyterian, Xenia, Ohio.

The Rev. M. Coover, Lutheran, Gettysburg, Pa.

Professor F. C. Eislin, Methodist Episcopal, Evanston, Ill.

Professor H. L. Calhoun, Disciples, Lexington, Ky.

Bishop William M. Bell, D. D., LL. D., United Brethren, Berkeley, Calif.

The Rev. Conrad Clever, German Reformed, Hagerstown, Md.

Justice J. J. Maclaren, D. C. L., LL. D., Canadian Methodist, Toronto, Ont.

At its meeting for organization, the new Committee elected Dr. Schauffler Chairman, and Professor Price Secretary.

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At the closing session of the convention, the body made a declaration of the principles, purposes and work of the international association. This declaration was written by Dr. E. Y. Mullins, and states the relationship of the organization with the churches and the denominations. The declaration follows:

The work of the International Sunday-school Association is defined as follows:

1. It seeks to enlist all Sunday schools in common study of lessons, but never to organize schools.

2. It seeks to enlist all such Sunday schools in the adoption of the best methods of promoting efficiency in the work of teacher training.

3. It seeks in all proper ways to enlist theological seminaries to the extent of giving due recognition to the Sunday schools in their curriculum.

4. It disclaims all creed-making power, and the sole function of its lesson course is to select topic, scripture and golden text, leaving interpretation of the scripture to the denominations.

5. It disclaims all legislative functions, save within its own sphere and for its own proper ends.

6. The work it seeks to do is confined to the common ground occupied by all the various denominations co-operating with it, a ground which these bodies have found can best be occupied through this common organization. The common grounds and interests are chiefly as follows: (a) Uniform lessons, graded or otherwise. (b) Propagation of the best methods and ideals in Sunday-school pedagogy. (c) Promotion of all proper ways of teacher training. (d) Promotion of Sunday-school life and progress through inspirational conventions and associations for the use and benefit of all denominations.

7. The association recognizes that in many of the above lines of activity the various denominations prosecute plans and methods of their own. In all such cases the association seeks not to hinder or to trespass, but to help. In short, it offers itself as the willing servant of all for Jesus' sake. It seeks to be a clearing-house of the best methods and best plans in the Sunday-school world. Above all, it seeks to be the means of extending a knowledge of the Bible, the inspired Word of God, through the Sunday schools to the whole world.

## **The Bible and Religious Education in Great Britain**

"For those who feel themselves free to use it the Bible remains as the one clear record of the development of the 'Soul of a People' from naïve nature worship to the worship of the God of all the earth and all the heavens. Like no other history, it is written from beginning to end (and herein lies the inspiration of its books) by men possessed with overmastering religious emotion penetrated throughout with the idea of a spiritual purpose in national and human affairs. It is for this reason that I am inclined to think that we are not at the end, but only at the beginning, of the usefulness of the Bible in the school. So far from decreasing its value (as is held by some), the new historical criticism will make the full use of it for the first time possible.

"In pledging itself to education of any kind the State has pledged itself to religious education. Nor is there any argument that can be urged in behalf of any form of education, which may not be urged equally in behalf of religious education. So far, I feel bound to differ from the claim that it shall be left to the denominations. On the other hand, we seem to be equally pledged to the view that the child shall be treated as a potential member of a religious community, and have its mind directed to the significance of such a membership. If to the reader these seem contradictory requirements, I admit the appearance, but I maintain also that the contradiction is only apparent. The analogy of the secondary schools seems to show that the difficulty of combining undenominationalism with respect for the 'religion of the parent' is enormously exaggerated, and that in practice it sinks into a negligible or, at least, a manageable quantity. The very fact that the children are regarded in the way I suggest would seem to bring its own safeguard with it. If all are regarded as members of different churches, the teacher will be careful how he deals with the differences of any. What the parent has a right to require is that no obstacle shall be placed in his children's way to their seeing the light as he sees it, and being received into the fold in which he himself has found peace. Strange indeed must be the view of what constitutes the heart of religions as of what constitutes the heart of the child cherished by those who maintain that the elements of corporate religion as they may be permitted to exist in even the most undenominational of schools—the common meeting, the common hymn, the common gospel, the common prayer or aspiration—are influences hostile to membership in any particular church."—*J. H. Muirhead, in Hibbert Journal.*

## Hindu Religious Education

R. RAGUNATH ROW

In The Madras Mail, of India, appears a letter from a native Hindu on the subject of religious education in the schools of his own faith that is surely worth preserving. R. Ragunath Row writes deploring the lack of religious education at Pachaiyappa's College and at the High School at Chidambaram: "I consider no school good which begins its daily work without expressing our thankfulness for all the good received up to that time and a prayer for conferring further blessings from the Ruler of the Universe. I also consider that every one should be taught his or her mother-tongue first, then of the country in which one's lot is cast, then of the religion of one's forefathers, and then of the Sovereign of the country. This is the order in which languages should be taught. As to what matter should be taught, I hold that reading, writing and arithmetic should be taught to all males and females. This should be accompanied with physical and technical education. The last three should be taught in our old style. This much should be done without demanding any fees from the students, whether the schools be public or private. I consider it is the duty of the Government to give this much education free to its subjects as one of the necessary returns for the taxes the Government take from the people. Whenever any of its subjects as our Pachaiyappa wishes partially to relieve Government by establishment of schools, the same system and procedure should be maintained. The teachers in all schools must be men professing the religion of the pupils, and they should inculcate in the minds of their pupils the ideas of the existence of the Supreme Ruler, His will as pointed out in the Shastrum, viz., reward for virtue and punishment for vice, respect for parents, instructors and elders, loyalty to the Government, and what is virtue, on broad principles, without descending to sectarianism. This should be done, not as a lesson to be got by heart by the pupils but by narrating to them ancient anecdotes, lives of great men past and present. The instructors should not be looked down as paid menial servants, nor should they fancy themselves as men employed for so many hours a day for doing particular acts in the school rooms. The tutors and pupils should be tutors and pupils everywhere and at all times. Tutors should see that their pupils are clean and moral, whether in or out of the school, and that their behavior at home, abroad or in school is unobjectionable. They should be treated as if they were their own children, tutors feeling a responsibility for making them obedient sons, good citizens, moral persons, God-fearing beings, and virtuous people. Tutors should take competent pupils for a walk, a picnic, for a bath or swimming excursion, for a

study of the heavens, pointing out to pupils the difference between a planet and a star, their movements, etc. During some national holidays the students should be informed of the origin and morals of the feasts. Such were our old Rishis to whose care pupils used to be consigned for education. The tutors should not consider their salaries as the amount of hire for their bodily and mental labor, but as means for their livelihood, while their whole time should be spent for the noble purpose of elevating mankind and for discharging the sacred duty of instructing their brethren."

### More "Overtures" on Religious Education

"The Presbytery of Puget Sound has sent an overture to the General Assembly asking for the appointment of a bureau of religious education for the purpose, first of all, of making a thorough investigation of the present condition of religious education in the country. They believe the best way of finding the proper remedies is to diagnose the conditions. They feel sure that when a thorough and competent investigation is made such a revelation of ignorance of divine things will be manifested as will send the shocks of an earthquake through the moral atmosphere.

"It is one of the strangest and most marvelous facts of the age that with all our well-equipped system of public education men are satisfied with the most frail, inefficient and impotent system of religious education. Is it because we are blinded by the god of this world? One of the chief evils of the present system is that there is very little time allotted to the study of God's Word, barely one hour a week.

"France, with no God, no master, recognizes the importance of religious education, for she gives Thursday for religious teaching, Sunday being free already. Germany gives about six hours a week, and the pastor generally gives two hours besides. Sweden gives five or six hours for religious teaching. In the public schools of Scotland, worked under the school boards, about an hour is given daily for religious instruction. In most of them the Bible and Shorter Catechism are used.

"The duties which the Assembly is asked to assign to this bureau are four, as follows:

1. Examine into the present conditions of religious education all through the land.
2. Find some method or methods of gaining more time for religious education.
3. Find a system of training competent teachers.
4. Arrange for such other improvements as such a bureau will surely be capable of."

—*The Interior.*

## National Baptist Convention Resolutions

By a unanimous vote the National Baptist Convention, at its meeting in Oklahoma City, passed the following in its Resolutions:

*Resolved*, That we commend to the thoughtful consideration of the membership of our churches the aims and methods of the Religious Educational Association, and recommend the hearty co-operation of our churches with this organization, which seeks to avert national evils and to promote true morality and religion by all educational agencies.

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### A Projected Educational Exhibit

The Educational Committee of the Alaska Yukon-Pacific Exposition have decided, after consulting the leading educational authorities throughout the country, to focus their efforts in making exhibits of the following special subjects of most importance in the educational world. Each exhibit to be planned by an expert and to be displayed by means of photographs, descriptive matter apparatus, products, demonstrations and illustrated lectures, using lantern slides and moving pictures if necessary.

1st. School Hygiene—Medical Inspection, School Nursing, etc. 2d. Physical Culture—Gymnasiums, Playgrounds, Athletics. 3d. Child Study—Defective and Subnormal Children, etc. 4th. Parental Schools—Truancy, Compulsory School Laws, Juvenile Courts, etc. 5th. Industrial Education—Manual Training, Technical Education, Trade Schools, Home Economics. 6th. School Agriculture—Elementary and Secondary Schools, School Gardens, etc. 7th. School Architecture and Equipments—City and Country Schools, Models of each; Drawing and Photographs, etc. 8th. Oral and Civic Education. 9th. Aesthetic Education—Drawing, Arts and Crafts, School Decoration, etc. 10th. School Organization and Administration—Finances, Legislation, etc. 11th. Foreign Exhibits.

The Religious Education Association has been invited to advise in the arrangement of the Exhibit on Civic and Moral Education.

## **The Council of Religious Education**

### **Eighth Meeting**

The council of Religious Education held its Eighth meeting at Cleveland, Ohio, July 1 and 2, in connection with the Annual meetings of the National Education Association. The Young Men's Christian Association courteously provided every convenience and aid in the arrangements for these meetings which were held in the Association's building.

The following is the program for the meeting:

#### **GENERAL SUBJECT: THE MORAL ELEMENT IN EDUCATION.**

##### **FIRST SESSION.**

#### **I. To what Extent is the Moral Aim Actually Dominant in the State Schools?**

##### *Fifteen-minute Papers.*

##### **1. The Aim of the Schools as Expressed in State and Municipal Laws.**

DR. ALBERT E. WINSHIP, Editor "The Journal of Education," Boston, Mass.

##### **2. The Attitude and Practice of Boards of Education, Superintendents and Teachers.**

DR. WILLIAM C. BAGLEY, State Normal School, Oswego, N. Y.

##### **3. The Influence of Local Conditions.**

MR. WILBUR F. GORDY, Superintendent of Schools, Springfield, Mass.

##### *General Discussion.*

Opened by a report on moral conditions in certain high schools.

MR. DAVID R. PORTER, Secretary International Committee Young Men's Christian Association, New York City.

##### **SECOND SESSION.**

#### **II. What Definite Tests can be Used for Estimating the Moral Efficiency of the State Schools?**

##### *Fifteen-minute Papers.*

MR. JAMES L. HUGHES, Chief Inspector of Schools, Toronto, Can.

PROFESSOR GEORGE A. COE, PH.D., Northwestern University, Evanston, Ill.



## RELIGIOUS EDUCATION

MISS JANE ADDAMS, Head Resident Hull House, Chicago, Ill.

*General Discussion.*

Opened by PRESIDENT CHARLES F. THWING, D.D., LL.D., Western Reserve University, Cleveland, Ohio.

THIRD SESSION.

- III. What Kind and Amount of Formal, Systematic Instruction Is Desirable for Moral Training in the State Schools?

*Fifteen-minute Papers.*

PROFESSOR CHARLES DEGARMO, PH.D., Cornell University, Ithaca, N. Y.

PROFESSOR JAMES H. TUFTS, PH.D., LL.D., The University of Chicago, Chicago, Ill.

DR. JAMES F. GREENWOOD, Superintendent of Schools, Kansas City, Mo.

MRS. ELLA FLAGG YOUNG, PH.D., Principal of Chicago Normal School, Chicago, Ill.

*General Discussion.*

Opened by DR. MARTIN G. BRUMBAUGH, Superintendent of Schools, Philadelphia, Pa.

FOURTH SESSION.

- IV. The Relation of Industrial and Commercial Training to the Development of Character.

*Fifteen-minute Papers.*

PROFESSOR LOUIS C. MONIN, PH.D., Dean of Armour Institute of Technology, Chicago, Ill.

PROFESSOR JAMES E. RUSSELL, PH.D., LL.D., Dean of Teachers College, Columbia University, New York City.

MR. CHARLES ZEUBLIN, Boston, Mass.

*Reports To Be Submitted To The Council For Subsequent*

*Publication.*

1. A description and criticism of the best books (text-books and discussions) now available for the promotion of moral training in the schools.

PROFESSOR CHARLES E. RUGH, The University of California, Berkeley, Calif.

2. A survey of the discussions and actions of the National Education Association concerning the moral element in education.

MR. JOHN W. CARR, Superintendent of Instruction, City Schools, Dayton, Ohio.

## The International Moral Education Congress

The First International Moral Education Congress meets at the University of London (England) September 25-29. The General Secretary is Mr. Gustav Spiller, London, and the Secretary for the United States, Dr. David S. Muzzy, Yonkers, N. Y. The Religious Education Association co-operates with this movement and will be represented at the Congress by its President, Francis G. Peabody, D.D., who will read a paper, and by other officers and members.

In preparation for the Congress the General Secretary is sending out the following highly significant Questions:

### I.—SCHOOL AND HOME.

1. (a) What is being done in the educational establishment or establishments with which you are acquainted, and (b) what do you recommend being done, to bring about an effective co-operation between school and home?
2. To what extent is such co-operation necessary or useful?
3. What do you think are the relative advantages in this respect of boarding schools and day schools?

### II.—DISCIPLINE, MORAL TRAINING.

4. What is being done in the educational establishment or establishments with which you are acquainted, or what do you recommend being done, in the matter of (a) developing and respecting the individuality and the sensibilities of the child, (b) encouraging friendly rather than distant relations between teacher and child, and (c) emphasising methods of suasion and effective organization rather than the infliction of punishments (more especially corporal punishments) and the distribution of rewards?
5. To what extent do you find corporal punishment resorted to, and what do you think are its moral effects?
6. What exactly do you find to be the effect on discipline and on moral training of sound methods of teaching, of the careful preparation of teachers, of small classes, of a moderate demand only on teachers and pupils, of tasteful school decorations, and of school organization generally?
7. (a) What, outside the usual course, is being done, and (b) what do you recommend being done, by the educational establishment or establishments with which you are acquainted, to encourage the child in *acting* rightly (self-government of pupils, special tasks allotted to pupils, guilds of honor, etc., etc.)?
8. Would you name about a dozen books which you consider specially suitable, ethically, for children in primary schools?

### III.—MORAL INSTRUCTION, DIRECT AND INDIRECT.

9. What is being done in the educational establishment or establishments with which you are acquainted in regard to sepa-

rate, and in regard to indirect, Moral Instruction?

10. In giving direct Moral Instruction, what form do your lessons take?

11. What are your reasons for favoring (a) separate, (b) indirect, or (c) both separate and indirect Moral Instruction?

12. Within the educational establishment or establishments you know (a) is Moral Education definitely aimed at? (b) are there any ethical subjects, such as Hygiene, Temperance, Purity, or Kindness to Animals, singled out for special treatment? (c) is there a deliberate attempt to utilize for ethical purposes one or more subjects in the curriculum?

13. How far, within your knowledge, does the teaching of Civics tend to develop high-minded citizens?

14. Do you think it important in our times for the school to communicate to the young a clear idea, and a distinct ideal, of life and duty? And, if so, do you think that separate instruction in morals is necessary or unnecessary for this? State your reasons.

#### IV.—SCHOOL HABITS, PERSONALITY OF TEACHER.

15. What is your opinion regarding the contention that school habits (attention, industry, punctuality, order, courtesy, etc.) always, as a rule, or often, become general and permanent habits, and are, therefore, powerful factors in Moral Education?

16. What is your opinion regarding the contention that the habits of thought and feelings acquired through the study of special subjects (mathematics, history, logic, etc.) always, as a rule, or often, become general and permanent habits of thought or feeling?

17. If you are doubtful as to the contentions in (15) and (16), do you think that, by applying special educational methods, (a) "school habits" and (b) limited habits of thought and feeling acquired in the study of special subjects, may be made to become general habits?

18. What value, from the point of view of the moral training of children, do you place on the personality of the head teacher and the assistant teacher? Do you think that the personality of those who teach may be developed, at least to some extent, in the Training Colleges for Teachers?

#### V.—TRAINING COLLEGES, CONTINUATION SCHOOLS, ETC.

19. What part in Moral Education does and should the Training College for Teachers play?

20. Do the necessities of Moral Education demand that all teachers—primary, secondary, and university teachers—should pass through Training Colleges?

21. Is there any need, and, if so, what need, to prepare intending teachers in giving Moral Instruction?

## Notes

The Second Annual Congress of the Playground Association of America will be held in New York City on September 8 to 12 of this year.

Among the speakers will be Gov. Chas. E. Hughes, George E. Johnson, Prof. Royal Melendy, Dr. E. E. Arnold, E. B. De Groot, Prof. C. T. Hetherington, Dr. Luthur H. Gulick and Joseph Lee.

June 2 to 9 the general secretary gave a series of lectures on religious education at the Texas Summer School of Theology at Southwestern University, Georgetown, Texas. This school gathers several hundred ministers and teachers together each summer. Warm interest was shown in the principles and work of the Association, and at the close of the lectures the secretary was urged to deliver such a course annually at this university.

The churches of Greeley, Colo., united in inviting Secretary Cope to deliver a series of lectures on religious education under the auspices of the Association, from June 11 to 16. The lectures, given in the United Presbyterian Church, were largely attended, as were also the public addresses in other churches.

## Recent Magazine Articles

Religious Music for the Sunday School, Charles H. Farnsworth, *Homiletic Review* for July.

"The Bible School," Prof. J. R. Street, *Homiletic Review*, July.

"The Opportunity of the Colleges," Editorial, *Biblical World*, July.

"Bible Study in the Colleges," Pres. Culbertson, *The Interior*, July 16.

"Sunday-School Training in the Seminaries," a committee report, *Sunday School Times*, June 20.

"The Necessity of Religion in Education," Prof. Muirhead, *Hibbert Journal*.

"The Child's Right to the Bible," Lippincotts, May.

The Old South Church, Boston, employs two paid Sunday-school teachers, one for the Kindergarten and the other for the Adult Bible Class, while the assistant pastor has a class of young men. This school is also fortunate in having the services of Prof. John F. Genung, who is giving a course on the story of Bible literature.

## Notes

President Faunce recently gave a series of lectures at Pacific Theological Seminary as follows, under the general title of "Problems in Religious Education." 1. The Attitude of the Minister Toward the New Truth. 2. Gain and Losses in Modern Education. 3. Modern Uses of Ancient Scriptures. 4. The Service of Psychology to Religion. 5. The Organization of Educational Forces in the Community. 6. The Function of the Prophet in Society. 7. The Demand for Ethical Leadership.

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The American Institute of Sacred Literature has issued a call for Bible study Sunday to be observed September 10, suggesting the theme, "The Duty of the American Citizen to Know the Bible." The Institute will send suggested outlines and other material for the observation of this day upon application to its office at Hyde Park, Chicago.

Prof. Fletcher H. Swift, of the Department of Education in the University of Minnesota, will hold the lectureship in religious pedagogy at the Chicago Theological Seminary the coming year.

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The General Secretary, Mr. Henry F. Cope, has conducted conferences or delivered courses of lecturers at the following points recently: Ripon College, Ripon, Wis.; University of Michigan, Ann Arbor, Mich.; Yale University, New Haven, Conn.; at Boston, in New York, in Chicago, Peoria, Ill., Southwestern University, Georgetown, Texas, Greeley, Colo., Louisville, Ky., Morgantown, W. Va., Cleveland, Ohio, Williams Bay, Wis., and Lake Geneva, Wis.

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The Bible Teacher's Association of Northwest Wisconsin always has an excellent program at its Summer Institute, under the leadership of Rev. H. R. Vaughn, at Elk Mound. The sessions this year are from July 30 to Aug. 9.

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Rev. M. S. Littlefield is delivering a series of weekly lectures for teacher-training classes in Philadelphia. He has shown his Exhibit on Manual work at a number of places. It attracted general and serious attention at the Louisville S. S. Convention.

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The year's work of the Winchester Guild of the R. E. A., at Winsted, Conn. shows progress. Rev. Franklin D. Elmer leads in this work and his Exhibit grows in scope and value.

## Books Received

Books recently added to the Permanent Library and Exhibit of the Religious Education Association at the Executive Office in Chicago. These books and other material have been presented by the publishers and by friends. They are for examination, reference and study by any persons interested in moral and religious training. All such persons are invited to make free use of the Exhibit and Library; the latter now contains about 1,200 volumes and the former many thousand pieces.

### I. PRINCIPLES OF RELIGIOUS EDUCATION.

Making of Character, John MacCunn (Macmillan Company).  
Training of the Twig, C. L. Drawbridge (Longmans, Green & Co.).

Religious Education—How to Improve it, C. L. Drawbridge (Longmans, Green & Co.).

Principles of Religious Education, Course of Lectures by Sunday-School Commission, of New York (Longmans, Green & Co.).

Principles of Education, M. MacVicar (Ginn & Co.)

The Meaning of Education, N. M. Butler (Macmillan Company).

### II. EDUCATION—GENERAL METHOD AND PEDAGOGY.

Dynamic Factors in Education, M. V. O'Shea, \$1.25 (Macmillan).

School Hygiene, F. R. Shaw (Macmillan).

School Reports and School Efficiency, D. S. Snedden, W. H. Allen, \$1.50 (Macmillan).

School Management, S. T. Dutton (Chas. Scribner's Sons).

How to Interest, W. J. Mutch (Christian Nurture, New Haven, Conn.)

The Elements of Pedagogy, E. E. White (American Book Company).

Elementary Pedagogy, Levi Seeley (Hinds, Noble & Eldredge).

Education by Plays and Games, G. E. Johnson (Ginn & Co.)

Interest and Education, Charles DeGarmo, \$1.00 (Macmillan).

Pedagogy, E. C. Hewett (American Book Company).

Pupil Self-Government, B. Cronson, (Macmillan Company).

### III. CHILD STUDY.

The Child and the Bible, G. A. Hubbell.

Spiritual Care of a Child, A. R. B. Lindsay (Crowell & Co.)

The Management and Training of Children, W. J. Shearer (Macmillan Company).

Memoirs of a Child, Annie S. Winston (Longmans, Green & Co.)

Physical Nature of the Child, S. H. Rowe (Macmillan Company).

The Care of the Child in Health, N. Oppenheim (Macmillan).

The Development of the Child, N. Oppenheim (Macmillan).

The Child, A. F. Chamberlain, \$1.50 (Scribner's).

On the Training of Parents, E. H. Abbott, \$1.00 net. Postage 8 cents (Houghton-Mifflin Company).

Winning the Boy, Lilburn Merrill (F. H. Revell Co.)

The Unfolding Life, A. A. Lamoreaux, 75 cents net. (Religious Publishing Co., 192 Michigan Avenue, Chicago).

#### IV. PHILOSOPHY AND THEOLOGY.

Personalism, B. P. Bowne, \$1.50. Postage 14 cents. (Houghton-Mifflin Co.)

The Psychology of Jesus, A. W. Hitchcock (Pilgrim Press).

Levels of Living, Henry F. Cope, \$1.00 (Revell).

The Peasantry of Palestine, E. Grant. (Pilgrim Press).

Why is Christianity True? E. Y. Mullins (Christian Culture Press, Chicago).

The Open Secret of Nazareth, Bradley Gilman (Thos. Y. Crowell Co., New York).

Freedom and Fellowship in Religion, Report Boston Conference Religious Liberals, 1907.

How Does the Death of Christ Save Us? H. C. Mabie (American Baptist Publication Society).

The Significance of the Personality of Christ for the Minister of Today, E. G. Guthrie, P. H. Epler and W. B. Thorp. (Pilgrim Press).

Old Beliefs and New Knowledge, C. L. Drawbridge (Longman's, Green & Co.)

Talks on Religion, H. B. Mitchell (Longmans, Green & Co.)

Systematic Theology, A. H. Strong (American Baptist Publication Society).

#### V. THE CHURCH.

The Church and Modern Life, W. Gladden, \$1.25 (Houghton-Mifflin Co.)

The Church of Today, J. H. Crooker (Pilgrim Press).

Methods of Church Work, Stall (Funk & Wagnalls).

Freedom in the Church, A. V. G. Allen (Macmillan).

#### VI. SUNDAY SCHOOLS.

The Sunday School Teacher's Pedagogy. Book 3. (American Baptist Publication Society).

Week Day Religious Instruction, Rufus W. Miller, Ph.D.

The Way to Teach the Bible, H. K. Moore (Longmans, Green & Co.)

Sunday School Management, W. W. Smith (Young Churchman Co., Milwaukee).

Year Book Sunday School Department M. E. Church (Eaton & Mains).



Twentieth Century Teacher Training Library, 18 Volumes.  
\$12.00 (Revell).

The Teacher That Teaches, Amos R. Wells (Pilgrim Press).

The Sunday School Outlook, The Crypt Conference held under the auspices of the Sunday School Commission of New York (Longmans, Green & Co.)

#### VII. TEXT-BOOKS FOR SUNDAY SCHOOLS AND YOUNG PEOPLE'S SOCIETIES.

Short Studies of Old Testament Heroes, E. A. Robinson, and Chas. H. Morgan. 60 cents net. (Western Methodist Book Concern).

Stories of Bible Victories from Old Testament, E. A. Robinson (W. M. B. C.)

Bible Stories for the Primary Section, E. A. Robinson, 15 cents net. (W. M. B. C.)

The Message of the World's Religions from the Outlook (Longmans, Green & Co.).

Junior Bible Lessons, W. J. Mutch (Christian Nurture, New Haven, Conn.)

How to Use the Prayer Book, Mrs. Romanes (Longmans, Green & Co.)

How the Church Began, R. B. Rackham (Longmans, Green & Co.)

Religion, W. C. E. Newbolt (Longmans, Green & Co.)

History of the Bible, W. J. Mutch (Christian Nurture, New Haven, Conn.)

History of the Church of England, E. L. Cutts (Longmans, Green & Co.)

The Gospel According to St. John (American Bible Society, N. Y.)

The Gospel of St. Mark, E. Lyttleton (Longmans, Green & Co.)

The Work of the Prophets, Rose E. Selfe (Longmans, Green & Co.)

The Work and Teachings of the Earlier Prophets, C. F. Kent and R. F. Smith (International Committee Y. M. C. A.)

The Story of David and Jonathan, H. G. Hale and N. M. Hall (Pilgrim Press).

Story of Jacob, H. G. Hale and N. M. Hall (Pilgrim Press).

The Story of Joseph and His Brethren, H. G. Hale and N. M. Hall (Pilgrim Press).

The Story of Solomon, H. G. Hale and N. M. Hall (Pilgrim Press).

The Story of Our Lord's Life, Maud Montgomery (Longmans, Green & Co.)

Old Testament History, T. C. Fry, (Longmans, Green & Co.)

The Pentateuch, Bishop of Bath and Wells and C. Hale (Longmans, Green & Co.)

Outlines for Study of Biblical History and Literature, Sanders and Fowler (Scribner's).

Talks to Boys and Girls About Jesus, W. F. Crafts (Funk & Wagnalls).

A Key to the Book of Common Prayer, J. H. Blunt (Longmans, Green & Co.)

Key to Church History (Modern), J. H. Blunt (Longmans, Green & Co.)

Key to Church History (Ancient), J. H. Blunt (Longmans, Green & Co.)

Key to the Holy Bible, J. H. Blunt (Longmans, Green & Co.)

A Study of the Life of Jesus, G. B. Stewart (Pilgrim Press).

The Days of the Kings of Israel, Part 1, I. F. Wood and N. M. Hall (Pilgrim Press).

Wonder Stories from the New Testament, F. Beard (Winona Publishing Co.)

Notes on New Testament Lessons, F. Beard (Winona Publishing Co.)

#### VIII. BIBLE STUDY.

The Historical Bible, Book 1, C. F. Kent (Scribner's).

A Manual for Bible Study, W. L. Greene (American Sabbath Tract Society, Plainfield, N. J.)

Book of Psalms (Jewish Publication Society, Philadelphia).

Bible Questions, J. M. Campbell (Funk & Wagnalls).

Key to the Bible (Chicago Mutual Publishing Company).

The World Before Abraham, H. G. Mitchell, D.D., \$1.75 net. (Houghton-Mifflin Co.)

The Messages of the Bible, Sanders and Kent (Scribner's).

The Mature Man's Difficulties, D. W. Faunce (American Baptist Publication Society).

#### IX. THE YOUNG PEOPLE'S SOCIETIES.

Making Men and Women, E. A. Robinson (Western M. B. Concern).

#### X. TEXT-BOOKS ON ETHICS.

Elements of Morals, Paul Janet (American Book Co.)

A System of Moral Science, L. P. Hickok (Ginn & Co.)

Ethics for Young People, E. C. Everett (Ginn & Co.)

Ethics of Morals and Manners, H. E. Starrett and M. Cook (D. C. Cook).

The Principles of Ethics, B. P. Bowne (American Book Co.)

Character Building, C. S. Coler, \$1.00 (Hinds, Noble & Eldredge).

Lessons on Morals, Julia M. Dewey, 75 cents (Hinds, Noble & Eldredge).

Good Morals and Gentle Manners, A. M. Gow (American Book Co.)

Morals and Manners, W. J. Shearer (Macmillan).

#### XI. SOCIAL SERVICE.

The Care of Destitute, Neglected and Delinquent Children, H. Folks (Macmillan).

The Children of the Poor, Jacob Riis (Scribner's).

#### XII. THE FAMILY.

Short Daily Prayers for Families, S. Hart (Longmans, Green & Co.)

Family Prayers, A. Oxenden and C. H. Ramsden (Longmans, Green & Co.)

#### XIII. PUBLIC SCHOOL TEXTS.

##### A. *Patriotic.*

An American Book of Golden Deeds, James Baldwin (American Book Co.)

Stories of the Great Republic, H. A. Guerber (American Book Co.)

Stories of Heroic Deeds, J. J. Johnston (American Book Co.)

Stories of Great Americans for Little Americans, E. Eggleston (American Book Co.)

Story of the Thirteen Colonies, H. A. Guerber (American Book Co.)

Four Great Americans, James Baldwin (American Book Co.)

Four American Inventors, Frances M. Perry (American Book Co.)

Four American Explorers, Nellie F. Kingsley (American Book Co.)

Our Country in Poem and Prose, Eleanor A. Persons (American Book Co.)

##### B. *Nature Studies.*

The First Year Nature Reader, Katherine Beebe and Nellie F. Kingsley (American Book Co.)

Books of Cats and Dogs, J. J. Johnston (American Book Co.)

Stories of Country Life, Sarah P. Bradish (American Book Co.)

Nature Study and Life, C. F. Hodge, Ph.D. (Ginn & Co.)

##### C. *Stories and Plays.*

Child Literature, Mae H. Sims (American Book Co.)

Old Norse Stories, Sarah P. Bradish (American Book Co.)

The Story Reader, A. E. Logie, Claire H. Necke, Sarah A. Milner (American Book Co.)

Book of Tales, Standard Supplementary Readers, W. Swinton and Geo. R. Cathcart (American Book Co.)

Book of Plays for Little Actors, Emma L. Johnston and Madeline D. Barnum (American Book Co.)

Famous Pictures of Children, Julia A. Schwartz (American Book Co.)

Fairy Tales and Fables, James Baldwin (American Book Co.)

Fables and Rhymes, Book I, W. Adams (American Book Co.)

Stories for Children, Mrs. Chas. A. Lane (American Book Co.)

Easy Steps for Little Feet, Standard Supplementary Readers, W. Swinton and Geo. A. Cathcart (American Book Co.)

Old Time Stories Retold by Children, E. Louise Smythe (American Book Co.)

The Jingle Primer, Clara L. Brown and Carolyn S. Bailey (American Book Co.)

*D. Hygiene and Physiology.*

Applied Physiology, F. Overton (American Book Co.)

Jenkin's Primary Lessons in Human Physiology and Health, O. P. Jenkins (American Book Co.)

Oral Lesson Book in Hygiene, Henrietta A. Mirick (American Book Co.)

Primary Lessons in Human Physiology, W. E. Baldwin (American Book Co.)

New Century Primer of Hygiene, W. S. Hall, H. F. Hewes, Jeanette W. Hall and Henrietta A. Mirick (American Book Co.)

New Century Elementary Physiology, W. S. Hall (American Book Co.)

New Century Intermediate Physiology, W. S. Hall, J. W. Hall, H. F. Hewes and H. A. Mirick (American Book Co.)

New Century High School Physiology, W. S. Hall, H. F. Hewes, J. W. Hall and H. A. Mirick (American Book Co.)

*E. Bible Stories and Selections.*

Old Testament Bible Stories for the Young, W. L. Sheldon (W. M. Welch).

Bible Readings for Schools, N. C. Schaeffer (American Book Co.)

Selections from the Bible, J. C. Wight (American Book Co.)

The Wise Men Series, (American Book Co.)

Old Stories of the East, J. Baldwin (American Book Co.)

XIV. HYMNS.

Hymns You Ought to Know, Editor Henry F. Cope.

The Carol, C. W. Wendte (John Church Co.)

The Sunny Side, C. W. Wendte (Wm. A. Pond & Co., N. Y.)

Jubilate Deo, C. W. Wendte (Geo. H. Ellis Co., Boston).

XV. MISSIONS.

The Nearer and Farther East, S. M. Zwemer and A. J. Brown (Macmillan).

The Divine Right of Missions, H. C. Mabie (American Baptist Publication Society).

XVI. MISCELLANEOUS.

Proceedings Illinois State Teachers' Association, 6 volumes.

The Way of Life, Edited by Rev. T. T. Carter (Longmans, Green & Co.)

